The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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GOD WITH HIS PEOPLE TO GUIDE THEM

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was alway: the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. At the commandment of Jehovah the children of Israel journeyed, and at the commandment of Jehovah they encamped: as long as the cloud abode upon the tabernacle they remained encamped. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of Jehovah, and journeyed not. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of Jehovah they remained encamped, and according to the commandment of Jehovah they journeyed. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or *if it continued* by day and by night, when the cloud was taken up, they journeyed. Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not; but when it was taken up, they journeyed. At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed: they kept the charge of Jehovah, at the commandment of Jehovah by Moses" *(Num. 9:15-23, A. S. V.)*.

Before Israel began their journey from Sinai to Canaan, we find them in possession of the unspeakable blessing of Jehovah's Presence with them. When the Tabernacle was set up the cloud covered it, as a cloud by day and a fire by night.

In connection with the Tabernacle and the cloud we shall call attention to several very precious and important truths.

1. The Tabernacle was constructed at Jehovah's command to be a sanctuary for Himself. Jehovah said to Moses: "And let them make Me a sanctuary that I may dwell among them" *(Exod. 25:8, A. S. V.)*. The Tabernacle was not constructed to be an ornament, nor to be the display or the exhibition of human skill and wisdom. It was not constructed to feed the pride nor to gratify the vanity of the flesh and the fleshly mind. The Tabernacle was constructed for one single, solitary purpose, and that purpose was for Jehovah to dwell among His people Israel, whom He had redeemed and brought unto Himself. It was to be a witness for Jehovah in the midst of Israel. It is called the "Tabernacle of witness" *(Num. 1:50-53)*. It was the witness to Jehovah's holiness. In it, He was shut in and man was shut out, because Jehovah was too holy to associate with sinful man. Israel could only approach Jehovah in the Holiest Place in His own appointed way, by the shedding of blood and in the appointed high priest. The inseparable barrier between Jehovah and Israel was, the holiness of Himself and the sinfulness of the people. But in His Infinite Grace, Jehovah made a way whereby He could dwell in the midst of His people, in spite of their sinfulness and whereby they could appear before Him, representatively, and their relationship with Him might be sustained. The Tabernacle therefore was a witness to the holiness of Jehovah, while at the same time it gave expression to His grace in the provided way of approach unto Him.

2. The cloud of glory came and covered the Tabernacle when it was set up. This is what we have in the Scriptures above quoted. The student should also read very carefully Exodus 40:34-38. The cloud was the clear evidence of a number of very precious things.

(1) THE CLOUD WAS THE EVIDENCE AND SYMBOL OF THE PERSONAL PRESENCE OF JEHOVAH *(Exod. 25:8; 40:34-38; Lev. 1:1)*. Note here the expression, "The glory of the Lord", which denotes the manifestation of His personal Presence.

(2) THE CLOUD WAS THE EVIDENCE AND SECRET OF DIVINE PROTECTION *(Ps. 84:11; 105:39)*. The cloud was a protection to Israel from the sun by day and from their enemies round about.

At the Red Sea the pillar of cloud stood between Israel and the Egyptians, delivering Israel and destroying the Egyptians *(Exod. 14:19-31)*.

(3) THE CLOUD WAS THE EVIDENCE AND SECRET OF DIVINE LIGHT. It was shade by day and a light by night *(Exod. 40:38; Num. 9:16)*. Israel was encamping in the barren desert, where all was hot and dark, and so they needed the comfort of the cloud by day and the light of the fire by night.

(4) THE CLOUD WAS THE EVIDENCE AND SECRET OF DIVINE GUIDANCE; IT GOVERNED ISRAEL'S EVERY MOVEMENT *(Num. 9:15-23)*. Israel did not move unless the cloud moved. To move when the cloud did not move, would have meant to move without God. That glorious Presence led them on. There was no way for them but that which thus was made for them. They were shut up to the cloud for guidance through the trackless wilderness; their way was with God and they were cast in dependence upon Him for guidance.

The cloud is a type of the incarnate Christ, who is the human and visible expression of the invisible God *(John 1:1, 14, 18)*. Christ, in His incarnation, led forth the Father God, and gave a full revelation of Him. He expounded God, He gave a full exegesis of Him. In Christ incarnate, the Word, God, tabernacled among men in flesh. Christ in His incarnation is the incarnate fullness of the Godhead *(Col. 2:9)*, hence the full and final revelation of God. In Christ incarnate God tabernacled among men. As He was in the midst of Israel in the cloud, so He was in the midst of them in Christ.

But while the cloud is a type of Christ in incarnation as the human expression and revelation of God; it is also a type of the Holy Spirit as the spiritual presence and personality of God and Christ, in the midst of and with His people. The Lord is with His people to-day, in the person of the Holy Spirit, as the secret of their spiritual life, Divine nature, strength, power, energy, and illumination. He indwells them by the Holy Spirit, and is with them and in their midst in His Divine presence and personality *(I Cor. 3:16; 6:19; Matt. 18:20; Heb. 13:5, 6)*. Christ dwells and lives in His own in the person and presence of the Holy Spirit, empowering, strengthening and enabling them *(Col. 1:27; Gal. 2:20; Phil. 4:13)*. Christ is with His own, in the person and presence of the Holy Spirit, working with them, walking with them and holding communion and fellowship with them *(Matt. 28:20; Mark 16:20; John 14:16, 17; Acts 5:32; Heb. 13: 5, 6; II Cor. 13:14)*.

Yes, beloved, just as really and as truly as Jehovah God was in the midst of Israel in the cloud, so really and truly is He with

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

A "Special" Note

Our latest news from the field is another reminder that we must hasten to send help at once to those who are desperately in need of clothing to protect their emaciated bodies from the piercing winds of the approaching winter. It is not easy for us in this land of prosperity to visualize conditions as they exist among the refugees and thousands who are struggling under an economic situation that produces extreme physical suffering. However, we are confident that we have hosts of friends whose hearts are burdened for these needy ones, and we therefore make this appeal again.

Good, warm, second-hand clothing and shoes will be received with deep gratitude, and will be sent to the Field without delay. We need not emphasize the fact that this ministry of relief is but a means to an end, that is, ministering the "Bread of Life" to those who are spiritually starved and in need of the garments of salvation.

Please forward all packages by parcel post to the

AMERICAN-EUROPEAN FELLOWSHIP
1521 Cherry Street,
Philadelphia, Pa.

A Personal Word to Subscribers

We are greatly encouraged by the number of new subscriptions that were sent into our home office during the last few months, and we wish to take this opportunity to express our warmest thanks to our friends for their co-operation in making known our periodical. No means of advertisement is better, we all know, than the favorable comments made to others by a pleased subscriber. Will you not continue, each one of you, to regard yourself as a member of our advertising staff? The Lord Himself will reimburse you.

We must also add a word to the friends who have recently sent us their renewal. Our hearts are cheered from time to time by the expression of appreciation in the letters received in the home office. A word of encouragement goes a long way these days when we are toiling in the midst of a generation in which unbelief and love of the world is well-nigh sweeping over us like a great tidal wave.

Will you not continue to pray with us that this paper which goes into so many Christian homes in this land and also foreign lands, may be a channel through which the Lord may speak to the hearts of His own in a very real way.

Peter Deyneka

Mention has been made in a previous issue of the Magazine of the expected return to the States of our Brother and Co-worker, Peter Deyneka. We were glad to greet him in this office the first week in September and to have a brief time of fellowship with him in discussing the work of the Lord in the Fields in Europe which he surveyed during his recent trip. Brother Deyneka has some intensely interesting facts to relate to those who have been praying with us for the salvation of the multitudes of Central and Eastern Europe. The Lord has given this young Polish believer a vision of the need of the people of his country, and also surrounding countries, that few young men have in the present day.

During the time of Mr. Deyneka's stay in this country, he will be available for missionary conferences and meetings where first-hand information concerning the work which our Lord has committed unto him is desired. Communications addressed to him at **704 Schaff Building, Philadelphia, Pa.**, will receive prompt attention.

"An Emergency Situation"

The words of the title of this paragraph are quoted from a letter just received by us from Rev. A. B. Fowler, who has recently taken up the administration of the Radost Bible School, Poland. He writes that the need of a barn for the school was so great that he had to take steps at once to build one which when completed will cost approximately $500.00. Perhaps we had better quote him verbatim: "The workmen are beginning to lay the foundation to-day. I will be glad if God lays it upon the heart of some child of His to pay for this barn, so that the General School fund will not have to carry it. As soon as the barn is made, we will need to do some remodelling in the present stables to provide more room for students. I wonder how many schools put their students in the stables!" We feel led to speak of this particular phase of our ministry at this time, because we need to also stress the practical side of our work of training young lives for Christian service, and we believe there are those in prayer-fellowship with our ministry at Radost, who would like to know of this need. The students of Radost are imbued with a sacrificial spirit and ask no more than the bare necessities of life, but we must see that during the time they are entrusted to our care they are provided with proper housing quarters, and given wholesome food.

We must add that our Brother Fowler is proving to be a mighty blessing in his work in connection with the Christian Testimony to Jews. Our hearts are filled with praise and thanksgiving to God for sending this brother to us at a crucial time when some one with gifts such as he is endowed was needed to direct the affairs of the School and carry on its details of business.

Deputation Work

We would like to call the attention of our friends to the fact that Miss Margaret M. Griffith, who has recently returned from the Field, is now making up her itinerary for the coming fall and winter months. Miss Griffith is a gifted speaker and has remarkable ability in presenting the conditions and spiritual needs of the people of Central and Eastern Europe. We would like to hear from individuals or churches where a message that would stimulate an interest in foreign mission work would be appreciated, especially among young people. There are no financial obligations whatever attached to a call of this nature. Miss Griffith may be reached by mail at Meyersdale, Somerset County, Pa.

Mr. Norman J. Smith, General Secretary of the American-European Fellowship, is also available for speaking engagements. Having made a tour of some parts of the European field last year, and having been in direct and immediate touch with Central and Eastern Europe for a number of years, our brother is especially well equipped with vital facts concerning conditions there, as well as being acquainted with the workers who are laboring under our auspices and the work that is being accomplished under the blessing of the Lord. Mr. Smith will be glad to visit any church, mission or company of believers to impart information concerning the work. He may be reached by mail at 156 Fifth Avenue, New York City.

Pastor James Emblen, formerly of England and Australia, now living in the United States, is available for Bible Conference work and brief evangelistic meetings. He is well known to the editor of **"The European Harvest Field"**, who heartily commends him and his ministry to the Christian public. His ministry is absolutely Scriptural and spiritual, while at the same time it is perfectly sane and balanced. He may be reached by mail at Altoona, Pa.

THE EDITOR MOVES

Before the November number of the magazine will reach the readers, the editor and his family expect to be living at Hamilton, Ontario, Canada. We may say more about this move in the November magazine.

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

MAKING USE OF THE OPPORTUNITY

"Redeeming the time, because the days are evil" *(Eph. 5:16)*.

This passage of Scripture is a solemn exhortation that comes to the Church to-day as surely as it came to the Church at Ephesus by the Apostle. It is a stirring exhortation, and it is all the more pertinent now because of the evil days that are upon us and the shortness of time ere this dispensation closes.

One translation of "redeeming the time" is "buying up for yourselves the opportunity"; another, "securing the season for yourselves"; and a freer rendering, "make the most of your time for these evil days".

The two words "the time", or as otherwise rendered 'the opportunity", do not refer so much to time in general, as to a special season, a crisis moment as it passes by, laden with priceless possibilities, which must be laid hold of quickly or it will be forever lost. The idea is that of a wise, alert business man, who, with keenness of vision, sees a bargain, which may come only once in a life-time, and with earnest effort seizes it. In like manner the believer is to be wise and alert, and to buy up the opportunity the Lord puts within his reach.

But to accomplish this—to make good use of the time and opportunity given us—more than human vision and wisdom are needed. It is no mere trifling thing, no haphazard task, but one demanding spiritual vision and Divine wisdom. It is only as we "walk circumspectly", as we walk in the light of the Lord's presence and under the guidance and control of the Holy Spirit, that we shall really and truly see the present opportunity and be enabled to grasp it.

It is said a sculptor once showed a visitor his studio. It was full of statues of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name"? said the visitor.

"Opportunity", was the reply.

"Why is his face hidden"?

"Because men seldom know him when he comes to them".

"Why has he wings on his feet"?

"Because he is soon gone, and once gone can never be overtaken".

How true this is! The opportunity for salvation is NOW. "Now is the accepted time". The opportunity for service for God, for spreading the Truth, and for personal soul-winning is NOW. And how full, and ripe, and rich, this opportunity is. Yet how few know it. And how solemn it is! The present opportunity is on the wing, it is fast flying away and will soon be gone for ever. It becomes us, then, to make the most of the opportunities God has given us.

Napoleon used to say, "Every moment lost gives an opportunity for misfortune. I beat the Austrians because they did not know the value of time; while they dawdled, I overthrew them".

Christians who waste their time in idleness and gossip, do not know what they are missing. To waste time and to neglect opportunities is a crime in the sight of God, for which we must some day answer. Wise men grasp the present opportunity and make good use of it. They will never need to regret the past and lament over what they forfeited through carelessness and indifference.

CONSTANCY IN PRAYER

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" *(Eph. 6:18)*.

Here is one of the greatest exhortations to prayer that will be found in Scripture anywhere. It is deep and far-reaching in its content and gives us to understand the great importance of prayer in the Christian life and conflict.

Prayer is the Christian's "vital breath." It is a very vital and essential part of his life. Prayer is indispensable. Without it we shall be weak, defeated, barren and fruitless, and ever liable to be cast down by Satan and his forces of evil. In the context the Apostle refers to the formidable enemies of believers, and urges them to avail themselves of the whole armor of God in order that they may be able to stand and to withstand. Prayer is the last thing mentioned. Without this all the others will be of no avail; in fact, without it they cannot be used at all.

The Apostle contemplates a Christian soldier fully armed, ready for the conflict, and exhorts him in that condition to seek the help of God by prayer. It was the custom of the Grecian armies, before battle, to offer prayers to the gods for their success in the warfare. In like manner the Apostle shows that the believer needs to depend upon God for success in the conflict with Satan and his armies, and that he needs to pray for power to stand in his position in Christ in the Heavenlies and for triumph over his foes. The Lord alone can help and give power and strength.

We shall simply call attention to the outstanding points in this great exhortation to prayer and ask the student to carefully ponder them.

1. **Prayer is to be constant.** "Praying always". Wherever we are, whatever we are doing, whatever our condition in life, we should pray. The believer should have it in his heart to be always ready to pray *(Phil. 4:6)*. The believer should never take a vacation from praying *(I Thess. 5:17)*.

(1) PRAYER IS TO BE MADE WHEN DUTIES ARE TO BE PERFORMED *(Eph. 6:18-20)*.

(2) PRAYER IS TO BE MADE WHEN AFFLICTION IS TO BE ENDURED *(Ps. 25:16; 119:107; James 5:13)*.

(3) PRAYER IS TO BE MADE WHEN SIN IS ABOUNDING, AND THE FLOOD-GATES OF WICKEDNESS ARE LET LOOSE *(Is. 37:14-17)*.

(4) PRAYER IS TO BE MADE IN TIMES OF PERSECUTION AND DISTRESS *(Gen. 32:9, etc.; Acts 12:5)*.

(5) PRAYER IS TO BE MADE IN THE HOUR OF TEMPTATION AND TRIAL *(Matt. 26:44; II Cor. 12:8-10)*.

2. **Prayer is to be of various kinds.** "With all prayer and supplication". Prayer is to be performed in secret, in the family, in public, in business, on the way, in the heart without a voice, and with the voice from the heart. There is to be "prayer and supplication". There is a difference between the word **prayer** and **supplication.** Some think the former means prayer for the **attainment of good;** the latter prayer for **averting evil.** But it seems quite clear that **prayer** means petition, asking of God, while **supplication** means prayer continued in strong and incessant pleading, till the good is obtained or the evil averted. It means earnest and continued pleading.

3. **Prayer is to be dictated by the Holy Spirit.** "In the Spirit". We need the assistance of the Holy Spirit in prayer. Our personal infirmities render it necessary *(Rom. 8:26)*. The Holy Spirit can help our infirmities and for this very purpose indwells believers. As we yield to Him and His control over our lives, we shall know the secret of His assistance in our infirmities and He shall dictate and indite prayer. Let us therefore not pray in the strength of our genius, or our own natural eloquence—but seek the aid of the Holy Spirit.

4. **Prayer is to be combined with watchfulness.** "And watching thereunto". We need to watch the movements of the enemy, lest he take us unaware and by surprise. We need to watch our motives in prayer—our conduct, actions and words,

(Please turn to page 9.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor Madison Avenue Baptist Church, Paterson, N. J.*

STUDY NO. 17, CHAPTER 18

The 17th chapter of Revelation brings us to the great subject of Babylon and its destruction. We wish to give at least two lessons to this important theme. It may appear to some as unnecessary to give time and space to such a subject, but it is always well to stop where God stops, and meditate much where He gives us a full account. Why should we consider that unimportant when the Bible gives two entire chapters in what is considered by many the most important Book in the Bible? Babylon is little studied and little understood, and yet in thirteen Books in the Old Testament, and in four in the New, Babylon is mentioned. This ought to convince us that the subject is worth our attention.

Two Babylons

That Babylon has a double meaning we see in several places. In Revelation 14:8, the word "fallen" is used twice, and in 18:2 we again have the same word used twice. In Revelation 17 we have the word "mystery" used, but not in the 18th chapter. In the 17th chapter the kings destroy Mystery Babylon themselves *(vs. 16)*, but in the 18th chapter they bewail the destruction of "literal" Babylon. So there is a terrible system that God calls a "harlot," which is Mystery Babylon, and there is a literal city that is to be erected and destroyed, on the site of ancient Babylon on the plains of Shinar, on the banks of the Euphrates River. To fulfil prophecy, that city must be rebuilt before Christ comes to reign on earth, but not necessarily before He comes for His Church.

Rebel Babylon

In the 10th chapter of Genesis we have given by name seventy nations. In Deuteronomy 32:8 we read, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel". It is evident then that God told the nations where to settle, and if the nations had obeyed and had been satisfied, there never would have been war. Now in Genesis 10:5 we find the sons of Japheth doing exactly as God told them, and in that 5th verse there is perfect order. But with verse 6, which begins to give us the descendants of Ham, the cursed son *(9:20-29)*, we immediately come to confusion. The son of Ham is Cush *(vs. 6)*, and the son of Cush is Nimrod *(vs. 8)*, and he is the builder of Babel. (Babel and Babylon are exactly the same word.) In chapter 11 we find these people refusing to take their allotted places as nations, and they built Babel or Babylon that they might stay together and not scatter. That was rebellion. Now the word "Nimrod" means "Rebellion," and in Genesis 10:10 we are told that he was the builder of Babel. It was at Babel or Babylon, on the plain of Shinar, that the confusion and rebellion of the nations began.

Let Us Build

The original cry of Babylon was "Let us build," and that will be the cry that will cause the rebuilding of Babylon, as it has been the cry all through the ages. Our cities are becoming hotbeds of vice, but what does that matter so long as building increases and buildings more massive, more lofty, and more beautiful are erected. The cities are not sorrowing for the sins of the people, but are glorying in architecture. And this insatiable demand for a more beautiful city will culminate in the building of Babylon with all nations interested and represented, the center of the world's commerce and the world's sins. Ancient Babylon in its glory has always been the wonder of the world for its size and magnificence. It is said that when Alexander began to rebuild Babylon for his own city as was his plan when he died so suddenly, that he put 10,000 men to work for weeks to clear away the debris of only one temple. That will give us something of the size and grandeur of that great city, but all will be outdone by the city yet to be built for the rule and glory of the Antichrist.

Center of Commerce

Concerning Babylon as a commercial center for the future, we have a remarkable prophecy in the Book of Zechariah, chapter 5:5-11. The vision was of an "ephah," or a measure used for grain and in trade generally. We are told that it is to have a "resemblance through all the earth"; that is, it is a type of something that is to be universal. In the midst of it is a woman who stands for wickedness, so whatever this universal thing is, it is to be filled with wickedness. It is then covered by a talent of lead and carried away to "Shinar," which is the plain whereon the city of Babylon was originally built. The word "Shinar" occurs just six times in the Bible, and since six is the number of man, the occurence of this word six times is not accident, for it is at Shinar that man will head up his rebellion against God.

The "ephah," a unit of measurement, typifies commerce and can scarcely stand for anything else. And if this is so then the vision is plain, and can only mean that the commerce of the world is to be finally "housed" *(vs. 11)* on the plain of Shinar. (Let the reader please look up the other five references to Shinar.)

Babylon's Future

The sure future of Babylon as a city can be learned from Isaiah 13 and 14. There are certain things spoken in these chapters that have not yet come to pass, such as these:

1. The whole land has never been destroyed *(13:5)*.
2. The day of the Lord has not yet come *(13:6)*.
3. The movement of Heavenly bodies affected *(13:10)*.
4. The city must disappear as Sodom *(13:19)*.
5. The Lord has not yet visited Jacob *(14:1-3)*.
6. The king of Babylon has not yet come *(14:4-11)*.
7. God's purpose on the whole earth not yet fulfilled *(14:26)*.

These seven reasons might be greatly increased by diligent search into the Book of Jeremiah, chapters 50 and 51. Please notice how these chapters begin and end, and you will see that Jeremiah gives a complete message concerning Babylon and its future and final destruction. Let me quote them. Jeremiah 50:1: "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet"; and 51:64: "And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah". Now we see that this is a complete message and it would be well for us all to study it. But let us now just look at one or two things. In chapter 50, verses 4 and 5 there is predicted a return of the Jews to Zion to seek the Lord, determined to make a final covenant with the Lord. Perhaps we are seeing the beginning of this in the great movements of the Zionists.

In verses 18 to 20 of the same chapter God promises to make that return of His people successful, to satisfy them, and to put away their iniquity forever so that their sins shall never be found. This surely has never yet come to pass, for the Jews are still scattered and suffering. And according to verse 18 this is to be done when God shall punish the king of Babylon.

Jerusalem

The fall and destruction of Babylon will be the rise and establishment of Jerusalem as the city of the great King, God's King. So great will be the fall of Babylon that all the earth will be moved *(Jer. 50:46)*. But in chapter 51 and verse 50 we have a very beautiful touch. Let me quote verses 49 and 50: "As

Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind". How beautiful! With the fall of Babylon the city of sin, God will visit and build up Jerusalem, and "when the Lord shall build up Zion, He will appear in His Glory" *(Ps. 102:16)*. The Lord Himself shall come and reign and fill not only Jerusalem but the earth with His Glory. God asks us to think about this.

Final

There is one other slight touch that appears beautiful to the writer that might not have the same force to the reader, and might to some appear fanciful. In Jeremiah 51:63 the Prophet gave orders that this word about Babylon should be bound to a stone and sunk in the Euphrates River. Would it not appear then that this prophecy is to come to light and find fulfillment when the Euphrates is dried up *(Rev. 16:12)*? Is this fancy? What means it then that Jeremiah told them to hide it in the Euphrates? Was it a jest, or an idle thought on the Prophet's part? No, it is idleness on our part not to give these things due weight; "for every purpose of the Lord shall be performed against Babylon",—and,—"The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" *(Jer. 51:29; Is. 14:24)*.

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A **Thrilling** Story of the Conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of the Life and Liberty Truth Campaign and European Fellowship, London.*

Chapter 4

(Continued from the September Number.)

The ways of our God are past finding out. He who holds the waters in the hollow of His Hand, also holds the ropes of our commercial and personal enterprises.

My father and I had the assurance that **behind** the appalling and disastrous fire, God had some Divine, yet hidden purpose of good for the future. The more we consulted together, the more convinced we became that the entire character of the business must be changed. Its sudden transformation from Wholesale and Export to that of a purely Retail Concern, involved far greater risks than most manufacturers will venture to take in Great Britain!

When eventually this decision was made, it fell to my lot to undertake the responsibility of opening up Retail Shoe stores in London. At first I was overwhelmed with the thought as to all that this would involve. I immediately gathered the Mission workers together at the Y.M.C.A. and told them of my burden. They prayed with me with such fervor and sympathy that I was overcome with their loving interest in my welfare.

It was hard to part from that fine band of young Christian men. The work was so well organized, and the blessing of God rested upon our labors, so that it was very difficult to tear oneself away, but it had to be done.

I found business in the great City very strenuous, and lived for several years in a busy thoroughfare quite near to the Hotel and drinking saloon known as "The Elephant and Castle". Here I saw South London life, awful scenes of all kinds; drunkenness; gambling, etc. Sometimes it seemed almost unendurable, but God puts us in the fiery furnaces that He may prove us and see how much pure gold will be brought forth. We established our Headquarters in the London Road.

The roar of the traffic was sometimes like a miniature Niagara! It seemed imperative that I should reside on the premises, as frequently we had considerable sums of money on hand. The months flew by, and I seemed to be in a kind of whirlpool of money-making enthusiasm. Unconsciously I was daily losing my touch with Divine things. The fight against keen competitors for trade was more than I had anticipated. My brain became a receptacle for business schemes and new ideas.

Words fail me to adequately describe the Saturday night scenes near "The Elephant and Castle". One night I was awakened by screams of murder. Another time an attempt was made to kill a policeman. Crowds thronged the streets until midnight, and women and girls sold themselves to whoever would buy. Imagine the kind of people we had to do business with day by day. The language we grew accustomed to hear was abominable. As regard the business itself, we were in the jaws of "cut throat" competition. The people were attracted on all sides by inflated and deceptive prices. I seemed to be living in a world of "grab-all, beat your neighbor" commercialism.

Later on, I made a tour of the city and suburbs, and decided to open branch shoe stores. in four different centers. To cater for the footwear of Londoners was not so easy, as one had imagined! Nevertheless, hard work, steady plodding, civility, popular prices, and judicious advertising, put the whole concern on a very encouraging paying basis. One day I received a Religious periodical from a friend. It was entitled "Newness of Life". After reading an article on "The Pathway of Victory", I threw down the paper, saying to myself: "The one who penned that article must be an angel, I cannot live up to that standard". I felt like writing to the author, saying: How would you like to try and live the "Victory Life" in South London? Here we see hell upon earth, night by night, truly the pathway to Destruction! I felt conscious that my life was not what it ought to be. But what could I do? Little did I realize that God's Hand was upon me even as I foolishly starved my soul, day by day, in order to feed my ambition on commercial prosperity.

The Father's Hand holds His child even when the wanderer gets his fingers burned in the fire. "My sheep shall never perish", is written, not merely with printer's ink, but in precious Blood, by the Hand that was nailed to the Cross. That magazine article did something to arouse my darkened soul,—like Adam I heard a voice in my conscience—"Sinner where art thou?" Who was the writer of that article? I have often been asked. I can answer that question much better to-day than I could then. In the course of time I met her. First at a wedding feast, then in a Bible Conference, and later at the beautiful home of a lady who, unknown to me, had determined that we should meet under very favourable and congenial circumstances. This good lady succeeded—as the story-writer would say,—"All's well that ends well", they got married and lived happily together all the days of their lives. God's ways are past finding out. Perhaps I had better not go further into details without consulting my wife. Let us go back to the business house. I had flung down the magazine in a state of utter discouragement, and sadness of heart. That night I had very little sleep. I was troubled. Victory had gone from my life. Prayer had been neglected. Bible study had been pushed aside. Everything had been sacrificed for business—business—business! In the darkness of the night, I cried to God to help me. "Save me, O Lord, from backsliding. Deliver me from being a mere money-making machine. 'Restore unto me the joy of Thy Salvation and uphold me with Thy free Spirit'."

The following Sunday, General William Booth, the founder of the Salvation Army, was to speak at the South London Music Hall, a theater that was frequented in those days by many disreputable characters. The General's desire was to win the worst, and give them God's best.

* * * * * * *

The old Theater was crowded to the doors. The top gallery was densely packed with men and women, many of whom were by no means strangers to prison life! "Thank God for this audience", shouted the General, after the band had ceased playing a hymn. "I've dreamed many a time about you all, especially you up there in the gallery." (This amused the crowd!) "I mean what I say", continued the brave old Warrior, "I've prayed for you until the sweat has poured off my brow. May God save you, and bless you. I believe we are to witness mighty things here to-night. God help us all to obey His voice."

A hymn was then announced, the chorus of which seemed to be well known:—

"The wounds of Christ are open;
Sinner they were made for thee;
The wounds of Christ are open,
There for refuge flee."

These words went straight to my heart. I had often heard my modernist friends ridicule such theology! A lunatic may laugh at a poorly constructed life-belt, but if it saves a life, all sane people are grateful! Here then, was my life-belt. My sinking soul needed a Refuge.

Again and again the vast audience sang: —

"There for Refuge flee".

As we stood singing I prayed:—"Lord, Thou art my Refuge. Thy wounded Hands are outstretched for me. Take me, and cleanse me from my sin. Oh! give me a passion for perishing souls, like the dear old General. "Have mercy on me Lord. I take refuge in Thy wounds that were made for me, Amen". Presently we were all singing another Hymn. I think I sang it as loudly as anyone in the Theater:—

"Hallelujah: Tis done,
I believe on the Son,
I am saved by the Blood of the Crucified One.
Hallelujah, Tis done, * *" etc.

As I laid down to rest that night I could scarcely sleep for joy in my heart.

The Cross had once more become to me the gateway to
'Life and **Liberty,' Peace** and **Power.**

* * * * * * *

To have lived almost under the shadow of Spurgeon's Tabernacle, and yet, to have taken very little interest in the place had meant a great loss to me up to this period of my life in South London. Now, everything was changed. I must make up for lost time, I thought. After much prayer for guidance, I was baptized, and joined the Tabernacle Church.

It was good to sit in that vast building, and listen to Spurgeon's son,—the Rev. Thomas Spurgeon,—who had come from Australia to take his father's place. After his work was finished and the Lord had called him Home, the pulpit was then accepted by the Rev. Archibald Brown, a mighty man of God; and later on by Dr. A. C. Dixon who came from Chicago.

One Sunday morning during the Ministry of Mr. Thomas Spurgeon, a church official whom I had not seen before, was called upon to pray. He was Mr. William Olney, a City merchant, who was an elder at the Tabernacle, but could only be there occasionally owing to his being the President of the largest Branch Mission Hall connected with the Tabernacle:—Haddon Hall, Bermondsey, a very needy slum district of London. Here he had built up a great work. C. H. Spurgeon gave the first donation to start the work many years previously hence its name "Haddon", called after him.

I went away from that service very much impressed by this prayer. I ventured to write Mr. Olney a letter thanking him for it. He immediately called upon me at my business house, and invited me to help him in some of his services at Haddon Hall. I sang for him. The result was that some young people were converted. This pleased Mr. Olney so much that he became like a father to me, calling on me constantly, inviting me to his house, and lending me books out of his valuable library, and in every way encouraging me to press on in the battle and to "grow in grace". Our friendship resolved itself into a kind of partnership in the Lord's work as honorary and voluntary evangelists. We received an invitation from a provincial town asking us to conduct a united campaign for all the churches. This was our first mission on a large scale. We agreed to go after I had arranged for reliable help to take my place in the business, covering a period of three or four weeks. The campaign was so successful that the ministers publicly rendered thanks to God, and gave us each a present as a thank offering for our services. I received a beautiful Bible which I have preserved unto this day. Our hearts were cheered, from time to time, as we received grateful letters from converts who had been led to Christ through our united ministry.

Many Church members also wrote letters, testifying to help they had received, resulting in a new power for service.

Mr. Olney repeatedly asked me to tell the story of my conversion. This I had refused to do, until at last he mentioned it publicly and the whole congregation raised their hands in favour. Mr. Olney had his heart's desire, and agreed to my conditions:—

First, That I would accept no money personally from such a Lecture;

Secondly, That he should open a Bank account under the name of "The London Young Mens' Training Movement;"

Thirdly, That young men, (in business,) should be encouraged to equip themselves in their spare time for Voluntary Preaching, Evangelization, and Aggressive Christian Service.

We soon had £100. ($500) in the Bank, and I became concerned about the future prospects of such a needy work.

Furthermore, I had been exercised in regard to the extension of the business.

Thus far I had given my time and strength to commercial matters daily, and my spare time to voluntary and honorary evangelizing work.

I had begun to feel the strain, and so I determined to see my father, and to quietly discuss the whole situation together. I, therefore, planned to go at his convenience.

When we met he talked to me as only a father can to a son. He reasoned with me to give my whole time and strength to the business, adding that I could then help financially many Christian works. My younger brother having died, I was now the only son living and my father said:—"If you launch out to give your full time to Christian work, I must retire from business altogether." I thanked him for his liberal offers, and suggestions he made to me.

I admitted that there were certainly great possibilities of extending the business, both in London and the Provinces, but, I added:—

"Father, I must do God's Will, whatever it may cost. I may become poor, but God can help me to make others rich, by His Grace. I, therefore, beg of you to allow me time to pray over the matter, until I have the fullest assurance of the path I am to take."

* * * * * * *

For three whole weeks I was allowed to be free from all commercial duties. My time was spent alone with God. Sometimes on the hillsides in open country. Sometimes in the woods or by a stream with the open Bible, constantly seeking for the Holy Spirit to use the Word of God, and apply it to the circumstances, and reveal the Will of God. At times I had a hard struggle. I thought of Daniel. How he wrestled with opposing unseen forces *(Dan. 10:2-13.)*

The final word came to me from "Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea, I will uphold thee with the right Hand of My righteousness" *(Is. 40:10)*. The climax came. The decision was fixed. It meant leaving all to follow Him. My father's eyes filled with tears, as he heard my testimony. "God bless you, my boy" he said. "May He use you in His service, and supply all your need according to Philippians 4:19".

(To be continued.)

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SUBJECTIVE FUNDAMENTALISM

Dr. F. E. Marsh

When we say anything is "fundamental," we mean that which relates to something which is essential, indispensable, and of primary importance, as a foundation is essential to a building.

Two Aspects of Fundamentalism

In considering the things which are fundamental to the faith of the Gospel, there is what is objective, and what is subjective. Food is a fundamental to feed the body; hence, its objective necessity; and subjectively it is essential that the functions of the di-

gestive organs are in a healthy condition to build up the tissues of the organism. Thus the Word of God is essential.

Let us ponder some of the fundamentals on the subjective side.

We cannot be right in our subjective relationship to the Holy Spirit, if we are not right in our objective response to the Lord Jesus. The opposite is equally true. We cannot be right in our objective relationship to Christ, if we are not right in our subjective response to the Holy Spirit. These are like the cogs in the wheels of a Swiss railway. The one must work in and with the other, in order that the mountain train may get to its destination.

We recognize that objective truth is the cause which moves the spirit to Christ, but we also realize that grace produces manifest results.

It is possible that we may be fundamentally correct in our objective belief, and yet be lacking in our subjective response to Christ. Let us briefly ponder this important fact, remembering that objective facts are meant to be subjective factors.

Faith is Fundamental to Blessing

It has been well said, "Faith is a higher faculty than reason," or, as Whittier has finely sung:

"Through this dark and stormy night,
Faith beholds a feeble light
Up the darkness streaking."

There is darkness without and within, unless the spirit sees the light that streams from the Word of God.

Faith in Christ. Not merely believing Christ, but faith in Him. Faith is the connecting link which unites us to Him; hence, all through John's Gospel believing is found with the preposition "eis." "Believing on Him" is really believing "into" Him. Grammatically, a preposition is that part of speech which unites two objects. Believing the ark was an ark, did not save Noah; but, believing into it, he was saved *(Heb. 11:7)*.

Love is Fundamental to Life

In that wonderful chapter on Love, in I Corinthians, love is said to be that grace which "beareth all things". Unless the fire of love burns within, there will be no warmth without. Love is always an active grace, and lives to love, for there is no life worth living in which it does not love. It cares not how much it suffers, and lives to sacrifice.

"Love has no thought of self!
Love buys not with the ruthless usurer's gold
The loathsome prostitution of a hand
Without a heart. Love sacrifices all things
To bless the thing it loves."

Love may sink beneath the load it carries, but it never gives in. A cross may crush its bearer, but it can only be quelled by crucifixion, and even then it lives on in a new sphere.

Faithfulness is Fundamental to Service

Written in one of the Bibles belonging to the writer are these words—wise and weighty—"Do well—Suffer for it—Take it patiently—Till you hear the Master's 'Well done!'" These words were written on the fly-leaf of the Bible by an aged child of God in the Old Exeter Hall, the Strand, when the writer had finished a series of Bible-readings. It was an expression of appreciation for blessing and help received.

If we "Do well," we shall certainly hear the Master's "Well done!" *(Matt. 25:23)*. Faithfulness is the badge of true service *(I Cor. 4:2)*, the mark of real fidelity *(I Cor. 4:17)*, the evidence of a trustful faith *(Gal. 3:9)*, the code of a consistent service *(Eph. 6:21)*, the genuineness of a surrendered life *(Col. 4:7, 9)*, the test of confident reliability *(II Tim. 2:2)*, and the savor of devoted consecration *(Rev. 2:13)*.

Prayer is Fundamental to Power

If there is one thing that shines out in the Acts of the Apostles, it is that Prayer is the Bringer of Power. One has said, "Prayer is either a prodigious force or a disgraceful farce. If a farce, you may pray much and get little; if a force, you may pray little and get much."

"Prayer is the mightiest force that men can wield;
A Power to which Omnipotence doth yield;
A Privilege unparalleled,—a way
Whereby the Almighty Father can display
His interest in His children's need and care."

The power of Pentecost was obtained and retained by prayer. The heart's pulse of prayer is the hand's power for service. When the inner life is seasoned by prayer, the whole character and conduct tastes of its flavor. We need not look for power if we live a life of prayer. Prayer is the band that unites the machinery of the factory of usefulness with the driving force of the power house of God's ability.

Humility is Fundamental to Holiness

Humility is an unconscious grace. When we are conscious of our humility, we are inflated with pride, and pride of grace is the worst form of sin. Happily has it been said:

"Lowliness is the base of every virtue,
And he who builds the lowest, builds the safest."

Spurgeon has well said, "The higher a man is in grace, the lower he will be in his own esteem." There is one place where the Lord loves to dwell, and that is, in a humble and contrite heart *(Is. 57:15)*. Humility is conscious of its need of holiness, and finds it alone in the Holy One. Humility has no resources of its own, but knows there is bread enough and to spare in the Father's house. Harlots and hogs are what the prodigal found in his jaunt to the far country, but the best robe, the ring, the shoes, and the fatted calf, were found by him when he came to the father. The prodigal received all, knowing he deserved nothing. He was glad and grateful, and would show his gratitude by his love. He went far in his sin, but kept near in his Saviour. The elder brother was loud in his talk about himself, but never a word does the prodigal utter. He has the Father, and that is enough.

Diligence is Fundamental to Devotion

Slackness and slowness are first cousins to unbelief and sloth. Long ago, Joshua had to say to God's people, "How long are ye slack to go to possess the land which Jehovah hath given you"? And the Lord's word is still, "O Zion, let not thy hands be slack". The one thing about which the Spirit is urgent in Hebrews 3 and 4, is to warn us against the listless spirit of unbelief, which makes us active enough in the wrong direction—namely, in departing from the living God. On the other hand, when faith is living in the heart, and clasping the hand of the Lord in real affection, then it is diligent in the Lord's business, and responsive to His will. Hence, the Spirit's exhortation is, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it", or to want it; and why did the Children of Israel want, or come short, of the rest? The Spirit tells us, "They could not enter in because of unbelief" *(Heb. 3:12, 19)*. Unbelief clogged their feet, and they "could not", therefore, go forward into the rest of God's hallowed calm. The opposite to "could not" is "could." What a lot faith can do when it is active in the Lord's Word, and what a lot is lost when there is the want of the activity of faith.

When faith in God is wanting, love is asleep to duty, the fires of zeal are damped, hope's eyes are dimmed, the heart of devotion is intermittent, the hands of labor are listless, the tongue of testimony is silent, the head of thought is muddled, and the spirit is out of communion with God.

Grace is Fundamental to Graciousness

Objectively, grace saves us; subjectively, it makes us like to itself in graciousness. Many lack the savor of graciousness in bearing and behavior because they do not take the salt of grace. Some seem to have a good (or bad) supply of other condiments, such as the pepper of a sneezing temper, the retort of biting mustard, and the sour spirit of grumbling vinegar. How much better to have the smile of sympathy, the heart of affection, the words of cheer, the mind of kindly thought, the hands of willing service, the soul of tender regard, the quick feet of ready help, the holy response to solicited aid, and the spirit of our Lord in going about to do good. There is no lack of willingness and ability on God's part, for He is able and waiting to make all grace to abound (super-abound) towards us, that we, having all grace at all times, may abound in all good work. Like the sanctuary waters de-

scribed in Ezekiel 47, grace in its flow makes us fresh, and is feeding in its ministry. We lack so much in graciousness, because we fail to appreciate the grace of God in its bestowments.

Obedience is Fundamental to Fellowship

Obedience to the Lord is essential to have fellowship with Him. Peter objected when the Lord wanted to wash his feet; but the Lord reminded him he could have no part "with" Him if he did not submit to Him. The Lord did not say, "Ye have no part in Me," but "no part with Me"; that is, no fellowship with Him. Cicero has aptly and happily said, "He who obeys with modesty, appears worthy of some day or other being allowed to command." The fact is, those who are not willing to obey, are not fit to rule. The Centurion said, "I am a man under authority, having soldiers under me, and I say to this man 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it" *(Matt. 8:9)*. Being a man under authority, he had authority. He could rule because he was ruled.

The soul of response to the Lord gives great joy in Him, for, as George Macdonald affirms, "Obedience is the key to every door," and to quote the same author again, "I find the doing of the will of God leaves me no time for disputing about His plans." The fact is, if we do the will of God, we get to know His plans, and, therefore, there is no desire to dispute with Him. "The secret of the Lord is with them that fear Him". Moses, the man of God, is called a "man of God" because he obeyed the Word of God; hence, God "made known His ways" unto him, and "His acts unto the Children of Israel". The latter only knew God's ways by His acts; but Moses knew His ways before He acted.

Keats penns the following:

"One day thou wilt be blest;
So still obey the Guiding Hand that fends
Thee safely through these wonders to such ends."

We have not to wait "one day to be blest," we are "blest" indeed, if we obey the Lord. Blest with the sense of His favor, with the joy of His strength, with the smile of His approval, with the power of His Spirit, with the guidance of His Word, with the cheer of His Presence, with the enjoyment of His promises, and with the companionship of His fellowship.

Hope is Fundamental to Joy

The world is "without hope," but the saint has a happy and bright outlook, as he thinks of the future.

"Hope will make thee young, for Hope and Youth
Are children of one mother, even Love."

Love has begotten the believer unto a living hope, to an inheritance that is incorruptible and that fadeth not away, and which is reserved for him, and he for it.

There is an inspiring force in hope, as Tennyson says, "The mighty hopes that make us men." If we lack the sweet zephyr of a freshening hope, we lose the breeze of promise that blows from the Delectable Mountains. If we lack it, we may well pray:

"Come, gentle Hope! With one glad smile remove
The lasting sadness of an aching heart."

When hope operates in the heart, joy lives in the soul. Aching hearts cannot live in the anticipating hope of a bright to-morrow, for its ministry brings a present joy. So the child of God, who is living in the expectancy of the Lord's return, prays:

"Hope of our hearts, O Lord, appear,
Thou glorious Star of Day!
Shine forth, and chase the dreary night
With all our tears away.

"Strangers on earth, we wait for Thee;
Oh, leave the Father's throne;
Come with a shout of victory, Lord,
And claim us as Thine own.

"Oh, bid the bright archangel now
The trump of God prepare,
To call Thy saints, the quick, the dead,
To meet Thee in the air.

"No resting-place we seek on earth,
No loveliness we see;
Our eye is on the royal crown,
Prepared for us and Thee.

"But, gracious Lord, however bright
That crown of joy above,
What is it to the brighter hope
Of dwelling in Thy love?

"What to the joy, the deeper joy,
Unmingled, pure, and free,
Of union with our Living Head,
Of fellowship with Thee?

"This joy e'en now on earth is ours,
But only, Lord, above
Our heart without a pang shall know
The fulness of Thy love.

"There, near Thy heart, upon the throne,
Thy ransomed Bride shall see
What grace was in the Bleeding Lamb,
Who died to make her free."

—*The Prophetic News and Israel's Watchman.*

THE POWER OF UNITED PRAYER

A. T. Pierson

"If two of you shall agree on earth as touching any thing that ye shall ask, it shall be done for them of my Father which is in heaven" *(Matt. 18:19)*.

This is a lesson on **joint** supplication. The key-word is **agree**, that is, symphonise. The word itself is a whole revelation. Symphony is not an arbitrary or accidental agreement: it obeys a law that is unalterable—the **law of the chord.** No symphony can be produced between notes which are not in harmony. A careless touch on an instrument may work not harmony, but horrible discord. The musician intelligently, instinctively strikes keys which are in accord.

The symphony of believing suppliants is not any mere covenanted agreement, unless that agreement is itself the result of the Spirit's work in bringing disciples into accord with Himself and so with each other. We are to conceive the entire body of disciples as the key-board of a vast instrument—and the Holy Spirit as the Divine Musician, laying His artist hand on two or more keys, tuned to the pitch of the instrument, and prepared to sound a perfect chord! You and I cannot agree in this sense as touching what we ask, except so far as we first agree with Him, so that our prayer is the expression of His will. Symphony with the Spirit is the basis of symphony with the disciples. Thus He may move upon hearts physically separated, but united by spiritual proximity. When the secrets of many hearts are revealed, we shall undoubtedly find that praying souls, far separated and often unknown to each other, have been led of the Spirit to pray for like things, at the same time, and with a degree of accord which can be explained only by His holy moving.

What boundless avenues of suggestions and possible power this lesson on symphony opens up! How it illuminates our Lord's words about that joint prayer for the harvest-field, and the Divine thrusting forth of laborers into its wide vacancies, which is the one sovereign remedy for all the world's need.

Prayer is the soul and secret of every grandest form of service. The lost art, in the department of work for God, is the art of prevailing prayer. Now and then only do we see men and women who seem to have recovered the lost secret, without which our power is always prevented and often paralyzed!—*The King's Business.*

THE COMMON PROPERTY OF MANKIND

The Gospel has been actually printed in nearly 700 different forms of human speech. As its share in this vast and beneficent work the Bible Society has helped to spread God's message in 566 languages and dialects. These include the complete Bible in 137 languages, and the complete New Testament in 138 more; while 291 other languages some Book or Books of Scripture have gone out.

The most popular modern English author is Charles Dickens, and it has been computed that since "Pickwick" appeared, 25,000,000 copies of his books have gone out into the world. But during the past five years the Bible Society alone has circulated nearly 43,000,000 copies of the Scriptures. Since the Society was founded in 1804 it has sent out over 345,000,000 volumes.—*The Wonderful Word.*

GOD WITH HIS PEOPLE TO GUIDE THEM

(Continued from page 1.)

His own to-day, in the person and presence of the Holy Spirit. And were we only more sensitive to His presence, we should enjoy and appreciate it more fully. Did we only more sincerely recognize His presence we would behave more becoming and befitting it, there would be a more perfect and assuring manifestation of it in our lives. The Holy Spirit simply waits, yea, He yearns to have the unhindered opportunity to reveal and manifest Himself to all the Lord's own and to reveal and manifest the risen Christ to them and through them. And how much we miss of reality, blessing and spiritual fruitfulness by not being more tenderly and more constantly responsive to the indwelling Holy Spirit! If we were but more fully yielded to the Lord and more tenderly and more constantly responsive to the Holy Spirit, He would bring to us a more conscious and a more blessed sense of the meaning of the indwelling Christ, as well as of the ever-present Christ. Our fellowship with the Lord would be more real and our communion with Him would be more sweet. Our life and service would be transformed and we would be a greater blessing to the cause of Christ and to our fellow-men. Yes, beloved, a conscious and intimate sense of the presence of the Lord in the person and presence of the Holy Spirit is the secret of a warm and compassionate heart, as well as of an earnest, Godly and fruitful life.

And now once more we shall return to speak of the cloud in relation to Israel, in order that we may call attention to and emphasize a most precious and vital spiritual truth. When the cloud stopped, Israel stopped, and for whatever time; when it moved, they moved. They were shut up to the cloud for guidance. Their way was with God through a pathless wilderness. Only He could find and make a way for them. But then, He was all-sufficient and able to do so. He knew the wilderness, every spot and corner of it and He knew perfectly by what way to lead Israel through it. His eye was keen and all-seeing, His arm was strong and mighty, and His heart was true. He could be trusted with perfect confidence and safety.

In all this there is a lesson for God's people to-day. There is still that which answers to such a guidance, though with us it is unseen, and therefore even more wondrous. Our way as believers is with God. Only He knows the way and can lead us through the pathless wilderness of this world. We are absolutely shut up to God for guidance. But praise His Name, He is perfectly willing and also gloriously able to guide us safely through. Do you know His guidance, dear reader? Alas! not to know it is indeed to go astray, it is to be lost in a pathless wilderness. Oh, the wrecks and ruins all about us! How sad to see many of God's dear children merely drifting along, driven to and fro, with no certain steps! And how many seem to think that they have no special need of Divine guidance, as if their circumstances were all shaped for them, or as though their own shrewd and careful judgment were sufficient. But we may rest assured that there is never for any one of God's own a path for which and in which they do not need Him. The way is not so hedged in nor so marked out for any of us that we do not need to walk in it with our God. His presence and guidance are an indispensable necessity for every child of His. To be sure, we can go ahead and disregard Him and His guidance, but we shall go astray and come to shame.

And why should we desire to be left to ourselves, or to the guidance of our own senses and judgment, or to the guidance of others, or to mere chance guidance, when God is inviting us to walk with Him? Nay, he that has one right thought does not desire ought else but to walk with God. Apart from it the Christian life has no right and proper center, neither can there be success without. And for such a life and walk faith is needed, faith in the unseen God and in His unchanging faithfulness, His love and care. We may not be able to see the next step, but He does, and we need to trust Him and believe that He guides us aright. There will be tests in this life and that some real severe tests; but, then too, there will be some blessed and gracious manifestations of God. The Lord can and does reveal Himself in His gracious fullness only to those who dare to trust Him implicitly and to walk with Him in the way. Beloved, the most blessed and really the least difficult way to walk in is the way with God, because of the infinite resources of Him who goes with us, and of the tenderness of love which upholds and sustains the weakest.

(The above article is a Practical Lesson from "The Christian Life" Bible Teachers Quarterly which is edited by the editor of "The European Harvest Field". For samples of Bible school literature that is sound, spiritual, dispensational and sane address the **Union Gospel Press, Box 680, Cleveland, Ohio.** Samples gladly furnished upon request.)

CONSTANCY IN PRAYER

(Continued from page 3.)

that they be suitable to praying persons, suitable to our Heavenly calling and position.

5. Prayer is to be combined with perseverance. "With all perseverance". The word perseverance implies **stretching out the neck,** and looking about, in order to discern the enemy at a distance. To persevere in prayer means to be always intent on our object, and to never lose sight of our danger and interest. It means to never give over praying, even though God seems rather slow in answering our prayer.

6. Prayer is to be unselfish and intercessory. "For all saints; and for me". We are to pray for ourselves first of all; but our prayers should rise to intercession for others—for all saints, the entire Church—for the ministers of the Gospel.

Says another:

Be much in prayer, in this dark hour,
For great are Satan's wiles;
Far worse than persecuting power
Are his seductive smiles.

And error comes in such disguise—
Smooth-tongued and circumspect—
That none but truth-enlightened eyes
The monster can detect!

And fair profession, hand in hand
With evil, stalks abroad
But to deceive. Oh! who can stand,
Save those who **trust in God?**

Be much in prayer, 'mid all thy joys,
So shall their depths increase;
For lack of watchfulness alloys
The very sweetest peace.

What power to stand is gained by saints
Who love to **"watch and pray".**
And who escapes the desert taints
In this defiling day?

Be much in prayer for laboring ones,
Who in the Master's Name,
And with the Master's message run,
His mercy to proclaim.

To ruined man, so sunk in sin—
So far from God by works;
Oh! pray that **love** may enter in
Where naught but **hatred** lurks!

The harvest's great, the workmen few,
And naught of time to spare;
Iniquity increases, too—
Remember this in prayer.

What conscious **power,** 'mid conscious need
Where God's blest Spirit sways;
The Sovereign One to rule and lead
In **service, prayer** and **praise.**

—*G. C., Tract.*

A NEW ERA OF OPPORTUNITY

We are indeed entering upon a new era, not in the sense that mankind is any better than it ever has been, but that hitherto undreamed-of opportunities for the bearing of faithful witness is offered to the Church of Christ. Would that the Church might concentrate the full measure of her God-given powers to the one task of witnessing for her Lord until every portion of the earth has heard the Gospel, and then in fulfilment of Divine Prophecy, "the Gospel preached in all the world", she might more confidently expect the near return of Him who "framed the ages", the world's only competent constructor.—*Selected.*

He who has never learned the art of rich, unselfish giving, can never hope to know the real joy of true, noble living.—*Selected.*

Missionary Department

GENTILE SECTION

WORD FROM JOHN KOVALCHUCK

John Kovalchuck and family, consisting of his wife and one child, left New York City, July 24th, on the S. S. "Homeric", the White Star Line. It took them eight days to get to London, where they waited seven days for another Steamer, which took them to Danzig, and from there in two days more they reached their destination in Poland. Mention was made of their going forth to labor among their own people in the July number of the magazine. We were glad to learn of their safe arrival at their destination, and will share with our readers the following word from our dear brother.—*Editor.*

Hadubje, Poland, Aug. 27, 1926.

W. S. Hottel,
309—24th Street,
Altoona, Pa.

MY DEAR BROTHER HOTTEL:

We are now in Poland. It took us almost three weeks to get to our destination. We were tired when we got here, but now after some rest feel well and happy. We have already visited a few towns and villages and held meetings in each. The field here surely is great and ready for the harvest. We thank the Lord, and you, dear brethren, that we can be here.

The houses for rent are very scarce, and we decided to stay in the town of Hadubje, with our friend, brother Siderowich, who is building a house and a small hall for meeting. There are many towns and villages around Hadubje which we are visiting and holding meetings. Please pray for us constantly.

JOHN KOVALCHUCK,
Poerta Malkowicze
Pow. Luniniec, Poland.

EXTRACTS FROM LETTERS

We quote below a few brief extracts from letters received from missionaries in the field. While these extracts are but brief, they nevertheless convey news that should cause every reader of the magazine to rejoice very greatly. The Lord is graciously opening doors and giving a wide and far-reaching ministry to our faithful workers. Let us praise God and take new courage. We plead that much earnest prayer be offered for all the workers in the great harvest field of earth.—*Editor.*

Extract from Letter of Missionary Lukesh:

A letter from our Brother Lukesh in Czechoslovakia speaks of encouragement which has recently come to him from a band of young Christians in Volhynia, Poland where he visited some time ago, saying that they are going out into evangelistic work.

Extract from Letter of Missionary Dobrinin:

A recent letter from our Brother Dobrinin says he has received an invitation from the Director of the British and Foreign Bible Society for Pribaltic countries to accompany him to Lapland by the way of the Frozen Ocean and that he is going with him for the distribution of the Scripture in that far and wild District. It is a very difficult journey and there are many Russians who are quite cut off from the rest of the world and are in spiritual darkness.

Extract from Letter by Missionary Mishkoff, Superintendent of the Work in Bulgaria:

A recent communication from our Brother Mishkoff mentions the open door for the Gospel in Bulgaria and says that so far as the Government is concerned the way is opened in a gracious way for the spread of the Gospel. He believes the time is now opportune and that an effort should be made to get a copy of the Bible or Gospel into every home and village.

To give Mr. Mishkoff's literal quotation:

"Conditions in Bulgaria present an imperative call, and an opportunity perhaps unparalleled in all the history of the Country for a nation-wide distribution of the Word of God. After the great war Bulgaria is awake and is standing at the cross-ways. Shall she follow Christ, or drift into infidelity? It is a remarkable fact that thus far neither Greece nor Roumania nor Serbia have permitted protestant propaganda on their soil, while Bulgaria welcomes and appreciates it. Freedom of speech and religious propaganda are accorded equally to natives and foreigners. There is no greater liberty anywhere else. This liberty bears good results for the entire population. Under this condition if we could place a Bible in every village and townhouse we could see unprecedent and amazing results."

Through the Eye Gate

During the summer visiting from one Bible Conference to another, it has been my privilege occasionally to use the stereopticon and some wonderfully fine slides which I have been accumulating from various parts of Europe.

There are gorgeous cathedrals, with interiors dazzling to the eye. There are pictures of the venerable Patriarch, of Metropolitans, of Archbishops in robes of dazzling splendor; there are pictures of old saints and of ikons of the Virgin and Child.

But, thank God! there are pictures of simple wayside chapels, with plain chairs and a rough pulpit for adornment; pictures of Gospel preachers garbed in a plain black suit; of baptismal services in a lake or river, a congregation kneeling in prayer; a fine Bible School, and congregations gathered to listen to the plain preaching of the Gospel by missionary and by pastor.

These pictures have been well received, and so, too, with the spoken message. Several thousand interested, praying Christians have learned thus of the need and opportunity in Russia and the rest of Europe.

Now I am asked to continue this ministry throughout the fall and winter. If the Lord so wills, I shall be in many places where this magazine is being read and where an interest has been created for the work of the American-European Fellowship.

If you want to see these pictures and hear the story of the preaching of the Gospel and the coming of the new day in Europe, please send me a card or letter saying you are interested. Just a prayer meeting or a group of friends gathered in a little home are sufficient cause for me to tarry in my journey over the States. There are calls to the Pacific Coast, so perhaps you are within reach.

NORMAN J. SMITH,
156 Fifth Ave., New York.

WINNING SOULS BY GIVING MATERIAL AID FIRST IN BULGARIA

The following account by our Brother P. L. Mishkoff, written to Miss E. V. Bougher, our bookkeeper, shows how he wins his way into the hearts of the people by giving them material aid. It will be readily seen how the way is thus opened to do personal evangelism among these poor and needy people of Bulgaria.—*Editor.*

Philippople, Bulgaria, Sept. 1st, 1926.

Miss E. V. Bougher,
Philadelphia, Pa.

MY DEAR SISTER IN CHRIST:

Thank you very much for your letter of August 17th received yesterday with check enclosed.

We have distributed large quantities of food and clothing—in many instances to the literally naked and starving, and in all instances to the needy. This distribution of food is bringing us in touch with many families, and all of this offers an opportunity for Christian service.

I wish I could take you with me into a few of these homes where we have been, for then you would, indeed, have a picture of misery. Here is one: The father is tubercular, one boy having died of consumption; three other children in the home. All sleep in one room. No one is able to work. No friends to help them, and of course, they have no money to buy food. The tubercular condition is awful, and I believe that what we are doing to help feed the children, invalids, and others, is a work of God, and in doing this, we are opening the way for the evangelization of this needy people. **We are doing a noble thing in feeding Bulgaria. Will we do a nobler thing by giving her the Gospel of Christ?**

The people have been demoralized and disheartened. The morals have been much lowered through these five years of war and terrible suffering. Thus, there are tremendous difficulties which confront us in our task. Yet we are rather encouraged, than discouraged by the obstacles, for they make us feel all the more strong-

ly Bulgaria's need. His grace is sufficient, and we are confident that it is God's time for Bulgaria. She has never had the pure Gospel, and **now or never is her chance for the Truth.**

Although the ground is stony and full of thorns, the hearts of many are open to the Gospel, and many have already turned to the Lord. We are confident that many others will follow. We move forward with the confidence that we shall have victory, having the positive assurance that God will do mighty things for Bulgaria.

How we long to respond to many more of the multitudinous appeals that come to us. This we can do only if our funds are increased. This is Bulgaria's time of greatest need and suffering. **Pray for us.**

I am in the best of Bonds.
PAUL L. MISHKOFF

THE REFUGEES IN BULGARIA AND THE GENERAL RELIGIOUS OUTLOOK

Russia Evangelization Society,
New York City.

DEAR BRETHREN:

I have sent you many letters trying to picture the hopeless condition of the refugees in Bulgaria and am never disappointed, in that you have been exceedingly kind in assisting us to feed and clothe thousands of these desperately poor people. They certainly do thank you heartily.

Observations of an American Journalist in Sofia

An American journalist living in Sofia, Mr. R. H. Markham, wrote about them thus:

"During the wars, Macedonia, Dobroudga and Thrace were not only overrun by large armies, but they were actually the scenes of military operations of the fieriest sort, so that hundreds of thousands of refugees were compelled to flee into Bulgaria from every side. Besides that, Bulgaria was compelled to sign an agreement providing for a voluntary exchange of populations between Greece and Bulgaria, according to the provisions of which all Greeks residing in Bulgaria might emigrate to Greece, and all Bulgarian Macedonians in Greece might come to Bulgaria. This agreement, imposed by force, brought a large new influx of refugees into Bulgaria. Tens of thousands of men and women and little children were compelled by violent measures to leave the homes in Greek Macedonia which they had inherited from their forefathers through thirty generations, and to seek refuge in an **overcrowded, poverty-stricken** country in which **there were no houses, no land and no work for them.**

"Some of these wretched fugitives died on the way. Thousands of others perished from exposure, and still more from want. Most of them are unsettled, utterly destitute, broken in spirit, deprived of their place in society and filled with bitterness and hatred because of the crying injustice they have been compelled to endure. Besides these 'Emigrants' from Greece, there are many recent refugees from Dobroudga and Serbian Macedonia, who have fled to Bulgaria because they have found that they could not live in Roumania or Jugoslavia without changing their nationality.

"All these refugees make up a population of not less than 600,000 people **in a land inhabited by not more than five million people altogether.** If the same proportion were kept, there would be about 13,000,000 refugees in the United States, or as many people as there are in all the states west of the hundredth meridian.

"This vast number of landless, unsettled, desperately poor and extremely restless people has created a very difficult social and economic situation. Many of these refugees, despondent and depressed, drift into the extreme movements. They are already so **badly off,** that they can not lose by disturbance or upheaval, while they might gain. Obsessed by an attitude of huge hopelessness and feverishly ready to grasp at any straw that seems to promise to keep them from going under, they lend themselves to rapid, violent movements of the extreme right and left and greatly accentuate the social conflict which has been raging in Bulgaria as in every other country, especially since the war. Besides that, they are an overwhelming financial burden in a country already almost stifled by reparations, old war debts, heavy expenditures for introducing necessary improvements in various state enterprises and the maintenance of many international organs imposed upon Bulgaria by the treaty of peace. In view of all this, **it is imperative that outside help be given to the refugees in Bulgaria."**

No Mention Made of Russian and Armenian Refugees

As you notice the aforesaid writer says nothing about the 50,000 Russian refugees, and 25,000 Armenian refugees still in **urgent need** of assistance. We are finding hundreds upon hundreds of these refugees dying daily for lack of food. We cannot say the cup has been sweet save as "all bitter things grow sweet in Christ." Burdened with poverty and distress, hunger and disease, neglect and abandonment—this is the story of the refugees in Bulgaria.

India, China, Africa, Japan with their teeming millions have been laid upon your minds and hearts. I want instead, in the name of Him who said, "Suffer the little ones to come unto Me and forbid them not," to **remind you** that a child nation **lies at your feet and cries for a home in your hearts.** I send to you as our exhibit lonely graves, the graves of fatherless and motherless children, the humble offering and sacrifice of this country. In the names of these children, that the sacrifice be not in vain, and for the sake of our Master who stands to-day amid the ruins of these suffering nations and broken down altars—the true man of Macedonia—and calls to **you all,** "Come over and help us." Will you help?

The Religious Outlook in Bulgaria

And then a word as to the religious outlook in Bulgaria. I have a letter from a priest, who is one of the leaders of the Orthodox Greek Church in the country. He is living in Bourgas, where we had a splendid evangelistic meeting with wonderful results. He says, "The greatest need of Bulgaria is the Gospel as the Protestants understand it. We need the Evangelical religion. The Orthodox Church, which has been a political propaganda, gave nothing to the nation, save **icons.** We want no more of them." He wants me to find in America a place for his boy where he may have Christian training and education. Praise God, by His mercy, we are facing a new and brighter day. There is a deeper want and need than the physical. The hunger will pass; we are accustomed to feed on the crust; ours is a deeper concern—the evangelization of our children and nation. Are you going to assist us to bring about their salvation and to train them for a new life?

Pray for the people of Bulgaria. There are in Bulgaria bonds of ignorance, bonds of superstition, bonds of physical suffering, bonds of sin. Pray that many will be set free.

'Remember them that are in bonds, as bound with them".

I am in the best of bonds,
Very sincerely yours,
PAUL L. MISHKOFF.

THE LIGHT TO THE EAST MISSION

Last month I was able to pass on some good news regarding the new Russian Bible Concordance and the great privilege of circulating it among the Gospel Workers inside of Russia. Now I have received a little more definite information regarding this valuable addition to the meager equipment of the hard-working pastors and missionaries. God can supply all our needs out of His riches, but He does expect us to ask Him for these gifts. If you expect a blessing in your own life and the answer to prayers for good things for your own use, you must ask on bended knees that Bibles and Concordances may be given to those who crave these books and are unable to purchase them because of their poverty.—*Norman J. Smith.*

Wernigerode a. H., August 10.

DEAR BROTHER NORMAN SMITH:

At the present time the Russian Bible Concordance is the work that weighs most heavily upon our hearts and causes us much care. It is quite overwhelming to us to behold the exceeding joy this book calls forth amongst our brothers,—but, I repeat it, the book causes us deep concern.

The completion of the Concordance, on which thirteen co-workers have labored during five years with untiring zeal and faithfulness, has cost us several thousands of dollars. At one time the inflow of money sent by our foreign friends was a very substantial aid. But when we began the printing of the Concordance, aid from abroad suddenly came to an end.

Because of assurances of outside aid, we were led to print 10,000 copies of the Concordance at once. When the aid failed us, it put on us a considerable burden of debt, for we would never have dared otherwise to print more than 5,000 copies.

You will understand, dear brother, that it is only in looking up to the Lord constantly that we are enabled to live with such a burden on our hearts, and that we are therefore thankful to every one willing to help carry it. The fact that we can but seldom **sell** a copy of the Concordance makes it all the more difficult.

Neither the Russian emigrants nor the brothers in Russia can afford to pay even the low price fixed for each copy—$2.00 on ordinary paper and $2.50 on India paper. It is a joy to us to be able to minister to our brothers in this way. For every $1.25 sent us by friends we are able to send away one copy as a gift. Thus the costs of making the book (actual printing and binding) can

be covered; not, however, the expenses we incurred in the five years labor of compiling the material for the book.

With joy do we acknowledge that many friends, especially in Germany (where our work is well known), have up to now filled our hands. Nearly 1,200 Concordances have in this way been sent as gifts, and have been received with inexpressible thankfulness.

By the special grace of God, Bibles and Concordances may now be introduced into Russia by parcel post, one copy in a package. We have opened a special section for posting Bibles, which daily conveys to Russia parcels containing spiritual literature.

At the same time, the leaders of the Baptist Alliance in the Ukrania (Southern Russia) have received official permission for 500 Bible Concordances to be sent to them. We have already sent them off, and hope they will soon reach destination.

We also received a few days ago the first official permission to send to these same brethren a sample parcel of spiritual books edited in our printing office. Orders (or requests) for several thousand Bible Concordances are waiting to be sent off. (These would make fine Christmas gifts from American Christians to our brothers and sisters in Russia.—*Editor.)*

We look upon all this as lovingkindness of our Lord, by which He graciously proves to us that He is indeed blessing the humble ministry we are fulfilling toward the Russian people. We can, however, profit by the open doors with good results only if our friends are willing to zealously sustain us. Therefore, dear brother, do I put the burden upon your shoulders, knowing your willingness and desire to help.

Another time I will tell you more, and will relate about our Russian Bible Seminary, to which more than twenty brothers and sisters from Russia have asked admission, but can only be accepted if our friends come to our aid.

Yours in the Lord and His service.

W. L. JACK, *Director,*
The Light to the East Mission.

LETTERS OUT OF RUSSIA

That our readers may know how this Bible Concordance is being received, and also the very urgent appeals for copies of this greatly needed volume, we print excerpts from several letters received from brethren in Russia.—*Editor.*

From Kieff,

"Both my co-workers and myself have greatly rejoiced in receiving your letter. We thank you most warmly for feeling so kindly toward us, and for the love you have shown us in sending us **your precious gift,** the Concordance. All the brothers who have had the privilege of receiving it are full of gratitude to the Lord, as well as toward you and all those who have helped to compile the book. * * The Bibles which were sent to us were delivered to us without any difficulty: * * The first ten Concordances have been distributed, but there are many brothers beside, as well as some leaders, who would dearly love to possess this precious book. We therefore dare to beg you and the Mission Society to kindly send us a few more copies. Our leaders are hard-working men; therefore they have little time left to study many spiritual books. So we joyfully greet this Concordance; it is a very great help in studying the Bible and is precious for a preacher's or evangelist's work.

"We also suffer from a serious lack of Bibles. **It is true the permission to print Bibles has been given us, but we have no means to print.** We therefore beg you to send us as many of them as you can. There is a great longing for this precious Book in our district, and not knowing to whom to apply for help, we turn to you."

From Ekaterinoslav.

"I hurry to inform you that I have received your parcel containing your letter and the one Concordance and six Bibles. We bent our knees and thanked our Lord Jesus Christ for His marvelous love to us, in that He has heard our prayers and seen our need and has sent us spiritual food. * * Words fail me to express the joy that filled our hearts when your parcel reached us. I carried it all to our meeting, and after the close of the meeting read your letter out loud and then we opened the parcel. When we saw what it contained, we could for a long time not leave the place, our joy was so great!"

From Smolensk.

"I have received the Concordance I so longed to have. I was so pleased. I looked at the book with eyes of love. * * **How precious it is for those who love God's Word, especially precious for those who work in God's vineyard!** * * All who serve God's cause with me in this place consider me a fortunate man to possess such a treasure. It made me quite sad to look at the face of those who have none. I could so plainly read how sincerely they longed to have one of their own. They are so fully aware in their hearts of the great importance of this book. I could but comfort them by saying: 'The Lord will help you to have such a Concordance also. Have patience for a short time!"

From Leningrad.

"Beloved Friends! You should have looked on when the brothers of the Evangel Christian Alliance saw the Concordance. What a joy it was! Brother D. looked at it over and over again, and then said: 'O! what would I give—and many beside me—if only we could have such a Concordance.' "

From Orel.

"The good news that you can provide us with Bibles and Concordances has filled us with joy. There is here a serious lack of these books, as it is impossible to buy them. Our Provincial Committee embraces four Governments: The Orel, Briansk, Kursk and Tula, with 200 villages and 10,000 members in our Evangel Christian Federation. We have some thirty free workers for God's Kingdom. They work with untiring devotion, preaching the Gospel and furthering the Kingdom of God in our SSSR, **in which we enjoy full liberty.** However, materially we suffer great privation, for all our brothers are poor. We would, therefore, be most grateful to you, beloved brethren, if you could send us Bibles and New Testaments and Concordances, which we might give as a gift to those who work in the Lord's vineyard."

(How can any one fail to respond with a gift, when we know that even those who freely work for God's cause do not have His Word nor the Concordance to aid in opening its treasures? Let prayers ascend to the Throne of Grace, and let gifts pour in. I beg you to give at once at least a dollar for every copy of the Bible to be found in your own home, and also the price of a Concordance ($1.25) for every Concordance you can find under your roof.—*Editor.*)

EXTRACTS FROM LETTERS

A recent communication from Warsaw indicates that our Brother Henry L. Hellyer was expected to reach Warsaw from his recent trip in Russia about September 10th, was booked to sail for America the latter part of September. So that he is likely to be in America again by the time this number of the magazine is published.

His communication with Warsaw indicates great destitution and distress existing among the Jewish people in Russia, so that we are likely to face a winter of great need. Reports from Poland indicate famine conditions among the poorer classes of people.

Radost

Mr. Arthur B. Fowler writes concerning the work at Radost that the School was to open on the 24th of September with a capacity crowd of students. He said that if they had room and strength they could take in many more as there are many applicants. Much seed of the Gospel is being sown, as well as souls being saved.

A great work has been done through the Bible Depot and the Colporteur work during the summer months.

Mr. Fowler further says "I say very calmly that I think a Christian in America could hardly invest money to bring greater returns than to let us use it in the Lord's work here, and I say this after studying various missionary enterprises in several lands and of various types. God has graciously given us a great work to do and I thank Him for the privilege of having a part in it."

There is a great opportunity for evangelistic work in Poland, both with the Jews and the Gentiles. The Field is ripe for the harvest. Laborers are already there and eager to enter in, but they need our continued and increased help financially. They are willing to labor at a bare cost of maintenance. We know of several workers if God raises up American friends who are ready to support them.

Russia

In Russia the Field is also white to the harvest. Our Jewish missionaries and evangelists are finding open doors and the opportunities to help through distribution of Scripture, and the support of workers with established Evangelical Societies is almost unlimited. We earnestly solicit the continued prayers and help of our Christian friends.

Yours in Christ Jesus,
O. R. PALMER.

HAIFA TO HAVE $25,000,000 PORT

The mandatory power has decided to construct a harbor at the ancient port of Haifa, at a cost of $25,000,000, which the department predicts will result in Haifa becoming the principal industrial center of Palestine.—*The Jewish Era.*

THE COSSACK HORDES

The writer of the following article is a very aged lady, whose heart burns with an intense desire for the evangelization of the unevangelized millions of Central and Eastern Europe, as well as for those of all the earth. Her communication to the editor about the Cossack Hordes of which she writes in this article, was a most earnest and passionate plea that something definite be done to bring them the Gospel. We hope and pray the Lord may lay these people upon the hearts of consecrated young men who may go among them with the Gospel. Our readers, we feel assured, will read this splendid article with deep interest and pray the Lord to raise up some one to bring them the Gospel.— *Editor.*

Pastor W. S. Hottel,
Altoona, Pa.

DEAR BROTHER IN CHRIST:

Some months ago I was dining at the home of a prosperous Jew from Latvia, who was telling of the Cossack hordes of Russia,—that strange people of whom we all have heard, but know so little. He described them very vividly, with their condition and characteristics and manner of life, so that it was a moving picture before my mind.

While inferring that they must be of the Greek Catholic faith, yet I inquired of him, "What is their religion?"

Smiling broadly, he replied, "Oh, it is the 'Mamma' religion!" and gave me an account of an incident he witnessed when in a depot with a considerable number of Cossacks, all of whom were more or less intoxicated. One of them shambled up to an icon of the "Virgin Mary" and said pleadingly, "Mamma, if you'll give me some money, I'll get you a drink."

What the Cossacks Are

The "government" furnishes each able-bodied young man of the provinces, (who wishes to join the Cossacks, and brings with him a sound, good horse,) with a modicum of land on which he and his family can live, and forthwith is begun his strict but barbarous training. It is of unqualified thoroughness, regardless of hardships or hours, and is not a season of service, but a life-time of it. On instant notice they are ready for action. They are terrible, rapid, and rapacious like evening wolves. Their schooling, paid for and arranged by the government, is just enough to call it by that name, and insures their never getting more than a child's education.

They are not nomads in the Oriental sense, but in temperament are a kind of Northern brother to the Bedouin of the Arabian and African deserts.

The Cossacks in My Thought

For weeks these Cossacks kept so close in my thought that I imagined it a fascination of fancy. I cannot yet relegate it to a past memory. My interest deepens in urgency to present them as a people for whom prayer should be offered, and to whom missionaries should be sent, or some other great apostle of faith who may be raised up of God to go tell them the good news of a Saviour, and teach them the Word of God more perfectly. They have no Bible and no Christ. They have never heard (in their Greek-Catholic religion) of Jesus as the Son of God; the Saviour of sinners, but only as that icon babe in the arms of the much-robed and bedecked and high-colored caricature of the "mother Mary," before whom they bow, never passing an icon without bending the knee to her. They use the crucifix too.

It is my prayer many times repeated, (till I find myself calling them, "my Cossacks") that they may be evangelized like the intelligenzia and the peasants of Russia, whom Prokhanoff and other Gospel preachers and teachers are laboring to reach and bless.

Perhaps much is being done for and among the Cossack people already, but I do not know about it. However, there must be need of more. So while I remember the rest as far as I am informed, and very especially Brother Hellyer's work, and Radost, I must continue to offer prayer and supplication for "sent ones" to go to "my Cossacks," for a broad genuine work of salvation among them on a most difficult field.

Will not every one reading this consider it a prayer request, and pause a moment at once,—or ere you lie down to sleep at night,—and pray a heart-earnest prayer for the evangelization and salvation of these Cossack hordes, that many souls may be won to Jesus Christ from among them. I hope you may give some kind of a call, that open ears may hear, if perchance, God has somewhere among the readers some one in waiting, perhaps unconsciously as yet, to go. Oh, how I would love to daily and nightly follow such with my prayers.

Very sincerely,
MRS. X. T. BATES.

THE REVELATION OF JESUS CHRIST

It is a common thing to hear people call the last Book in the Bible, the Book of "Revelations." They speak of it in the plural form, as if the Book consisted of many different revelations. But this is not so. The word "Revelation" is not in the plural. It is in the singular. The Book is not made up of a number of strange and mysterious revelations. It is just one grand revelation. It is "The Revelation of Jesus Christ." The word "revelation" means to "reveal," and the entire purpose of the Book of Revelation is to "reveal" Jesus Christ in all the varied glories of His great majesty and power. And there is no Book in all the Bible that reveals Jesus Christ as does this Book. It is just full of Christ.

This Book reaches back into the past ages of eternity, and reveals Christ as "the Beginning and the Ending", "the first and the last", and the one who "is, and was, and is to come." It sets Him forth as the Almighty, and the Creator who "created all things". Then it brings Him down to earth and reveals Him as Son of Man, the Root and Offspring of David, and a Manchild born of a woman. It reveals His birth and His persecution in the days of His flesh by Satan, the great red dragon. It reveals His testimony on earth as the Word of God and the Faithful Witness. It reveals Him Pierced, Slain and Dead, and shows Him washing sinners in His "own Blood." It reveals His Resurrection and His triumph over death and hell, and shows His Ascension, "caught up to God and His throne".

It reveals Him in Heaven sitting on God's throne, holding the keys of death, the keys of hell, and the keys to the throne room of David. It reveals Him in the Heavenly Temple, girded about the breast with the golden girdle of a great High Priest, and offering up the prayers of the saints. It reveals His glorified Person in the minutest detail, describing His hair as white as snow, His eyes as a flame of fire, His feet as burning brass, His voice as the sound of many waters, His hand holding the stars, and His face shining like the sun.

This Book also goes down into the very heart of the Son of God and reveals His character. It calls Him Holy and True. It shows how He "loved us". It tells of things He "hates". It speaks of His "patience", and reveals the "wrath of the Lamb". It speaks of Faith as "the faith of Jesus", thus revealing Him as the Author of faith, and in the last verse of the Book it reveals Grace as also belonging to Him. It reveals His omnipotence by calling Him the Almighty. It reveals His omniscience by declaring seven times that He knows the deeds and character of men, and "searches the heart". It reveals His omnipresence by declaring Him to be in Heaven and at the same time standing at the door of every heart.

It reveals Him as a Hero, encircled by a hundred million praising angels. It reveals Him as God, receiving the worship of Heavenly saints. It reveals Him as a Shepherd in glory, feeding a multitude of ransomed which no man could number, and leading them to fountains of Living Water. It reveals Him as a Husbandman reaping the earth. It reveals Him as a Bridegroom whose marriage to His spotless bride, makes Heaven exult with gladness and rejoicing. It reveals Him as a Warrior clothed in a vesture dipped in blood, riding on a white horse, and leading all the armies in Heaven to "make war" on earth and smite the nations with a sharp sword going out of His mouth. It reveals Him as a King with many crowns, reigning forever and ever. It reveals Him as Prince of the kings of the earth, as King of saints, and King of kings. It reveals Him as a Judge rewarding prophets and saints, judging the earth for a thousand years, and then sitting in awful majesty upon a great white throne judging the millions of the dead. It reveals His Second Coming as the Morning Star to catch away His believing Church. It reveals Him coming as a thief in the night. It reveals Him coming in the clouds of Heaven, amid falling stars, a bleeding moon, a blackened sun, and a trembling, wailing earth. And last of all, it reveals Him sitting upon His radiant throne, "making all things new".

Ah, the whole grand Book is full of Christ. It sets Him forth as the Son of Man, Son of God, the Almighty, the Creator, the Redeemer, the Angel of the Covenant, a Prophet, a Priest, a Prince, a King, a Lord of lords, a Judge, a Reaper, a Captain, a Bridegroom, a Lion, a Lamb, the Sun, the Morning Star, the Light, the Word, the Truth, the Temple, a Precious Stone. Then when it seems it must exhaust Heaven and earth to describe Him, it declares that He still has a name which "no man knew". What a wonderful Saviour!—*Watch and Pray.*

Sir Leon Levinson, president International Hebrew Christian Alliance, says there are now 150,000 Jews who have been converted to Christianity, of whom 50,000 have been converted since the world war.—*Selected.*

Missionary Department

JEWISH SECTION

REJOICING OVER RADOST

Our readers will remember that the writer of this article, the Hebrew Christian, Bible Teacher and evangelist, Joseph Flacks, has just returned to the States from a visit to Poland and the Radost Bible School. We feel assured that the article will be read with deep interest, insomuch as it contains a brief description of the operations and activities at Radost, as well as of the principle human factors in the work there. We trust it may stimulate a deeper interest in the great work that is being accomplished at Radost, under the blessing of God, and that more earnest prayer and many consecrated gifts shall be the result. Any Church, mission or company of believers desiring the services of our Brother Flacks may address him in care of the Philadelphia office.—*Editor.*

The word "Radosc" (Radost) means (in the Polish language) "Rejoicing." There are many things in that place we may rejoice over; but there are people there in whom the Lord has wrought mightily, who are a "Joy and Rejoicing" to all who have been privileged to come in contact with them.

The Place

Radost is situated about eleven miles (18 kilometers) from Warsaw and is reached by an Interurban railway. There are stretches of Pine woods all about and here and there a little Lake which makes the place very attractive for the weary and the weak of the city. Just opposite a fine, planted Pine forest is the Villa which the Lord gave to one of His servants, one of the number of Roman Catholic Priests who have left the system about twenty years ago, and from which "the Gospel was sounded forth" by that good brother whose name is "Zebrowski." That brother is still preaching the Gospel to the group of Polish believers in Warsaw with great tenderness and in beautiful simplicity, but is not devoting all of his time to the ministry as he has in years past. When Brother Zebrowski was ready to give up the Villa, Brother Hellyer was led to take it over for a headquarters for the work of the Christian Testimony to the Jews in Poland, with brother Moses Gitlin in charge.

The Opportunities at Radost

Owing to the fact that Radost is ("Beautiful for situation", being in close proximity to the Pine forests and having a lovely garden with many trees and a number of fruit trees on its six acres, many of the youth of Warsaw are attracted to the place and that affords a rich opportunity for the brethren at school and our Brother Moses to witness to the constantly flowing stream of visitors to the grace of the Lord Jesus, and they all do "witness a good confession". It was most delightful to listen in to the conversations by the Jewish young men at school with their "brethren after the flesh" as they were "reasoning with and persuading them out of the Scriptures that Jesus **is the Christ.**" These conversations are held in several languages—Hebrew, Polish, Russian, Yiddish and German. The lines of reasoning take shape according to the leanings of the enquirer—sometime on "Talmudic" lines with them that are taught in the schools of the Rabbis; sometime on "Socialistic" lines and again on "Nationalistic" lines, accordingly. But whatever line the enquirer chooses to argue the good brethren are well enough equipped to meet them on their own ground.

No One Is Sent Empty Away from Radost

By the grace of God and the goodness of His faithful people the table at Radost is free for all who come or stay over for meal time. It is a common thing to see twice the number of the Radost family sit down to the simple meal prepared for the family. Quite often some members of the family are crowded out and must wait for the second table. The cheerful hospitality thus practiced attracts many of the "modern minded" young men and women. It appeals to them and they make careful study of the motives for such ideals of life. At first, it appears to them as "true Socialism" or the "Marxian" or "Tolstoyan" principles; but they are carried beyond Marx or Tolstoy or any other economist or philosopher or reformer, and are led to "Look unto Jesus" for the answer to the question, "Why do ye thus?"

The People at Radost

It would be impossible to pay tribute to every one of the Radost family as the writer would love to, for lack of space for one reason and for the more important reason we shall refrain: for we do not wish to embarrass our dear brethren by telling all we know about them and what we think of them and we want to do what they themselves would wish that we do: "Lift up Him who alone draws all men when He is faithfully lifted up."

Our Brother Moses is a "Trophy of grace" and his life is as God intended it, "to the praise of His glory". He has a passion for souls and makes the slightest opportunity for a testimony prove that "if God be for us", no one and no adverse circumstance can be against us. To give details, to recite instances where our brother has brought light out of darkness in bearing testimony would be impossible with limited space. A competent writer might find much material for a book on our "Moses and his Ministry."

Like Moses of old, our contemporary is also handicapped in that he is "not a business man", but the blessed thing about it is: he knows it. Therefore, like Moses of old, he asked the Lord to give him a "mouthpiece" and the Lord granted our brother a "helper together" in the person of Brother A. B. Fowler. Brother Fowler's initials qualify him for work in the Jewish field: I need not explain how. Brother Fowler is to look after the **general** affairs of the school with aids under him and Brother Moses is to direct the Bible courses and Missionary work with Brother Fowler assisting in the capacity of teacher.

Another helper the Lord has raised up is Brother Lester, a retired farmer who went out to the field without salary as Brother Fowler also did. This dear brother knows how to direct the work in the garden and about animals, and the school will have a couple cows and a horse and, we hope, a few chickens when the barn now under construction is completed. Brother Lester is to have his living quarters with the barnyard family under the same roof, by his own choice. We praise the Lord for such unselfish helpers.

Time would fail to speak of the Polish brother who is looking after the household affairs under Brother Fowler; of the man the Lord raised up to look after the Colportage Department; of the precious sisters who labor for the love of Christ in the kitchen and dormitory, sweeping, scrubbing, mending clothes and hose for the students and faculty alike; of the young students who go out as Colporters in leisure hours and all the rest of the Radost family.

Radost Is Worthy of Confidence

It is my privilege and gives me pleasure to commend the work the Lord is doing at Radost and through the company of His chosen ones there to all of God's people who want to invest wisely of their time and means assured of a rich return for the investment. Remember the words of the Lord who promised that "A cup of cold water given in My Name shall in no wise lose it's reward". Therefore, "Be not weary in well doing; in **due season** ye shall reap if ye faint not".

J. S. FLACKS.

"WAS JESUS CHRIST A JEW?"

The following is from "Notes on Open Letters" in "The Sunday School Times" of February 13, 1926. Emphasis by the editor of **My Watch.**

I have noticed in the "Dearborn Independent" an article headed, "Was Jesus Christ a Jew?" In this article it is asserted that Jesus was not "of Judea", that none of Jesus' disciples were Judeans or Jews except Judas, that Mary the mother of Jesus was Miriam, that Miriam and Moses were not Jews, that Abraham, Elijah, Samuel, Joseph, Jacob, and David were not Jews, and that Jesus was not a Jew as commonly conceived.

The statements in the Bible that Jesus "came unto His own and His own received Him not", that He went into the synagogue "as was His custom", that He was taken as a child and circumcised, and the inscription on the Cross, and probably many other statements and facts, indicate that the contention in the article cannot be correct. Please give me your view as to whether Jesus was a Jew and your reasons therefor.—*An Oklahoma Reader.*

The article in the "Dearborn Independent" seeks to show that Jesus was not of the tribe of Judah, and that David was not truly of that tribe. The implication is that Jesus and David belong to the ten tribes of Israel, and have a larger glory and dominion thereby.

Why this effort to deny the Jewish origin of David and Jesus? Back of the entire argument is the theory of Anglo-Israelism,

namely, that the ten tribes are found to-day in the Anglo-Saxons of Britain and America. It is to sustain the glory of these nations that the effort is made to get rid of the Jews as their background in spiritual things, just as the Germanic movement in Germany would strip itself of all connection with the Jews and Jewish elements in Christianity, because the Jews are hated and despised.

In answering the arguments made, it may be noted first that all the statements are contrary to Scripture or misinterpret Scripture. The term "Jew" belongs originally to a descendant of Judah. But, in the course of time, it came to be used of the inhabitants of Judea and of all members of the race of Abraham. Thus Paul, of the tribe of Benjamin, calls himself a Jew *(Acts 22:3)*. But Jesus, coming as He did of the tribe of Judah, was also a Jew in the narrower sense. That all but one of the twelve disciples of Jesus were not of the tribe of Judah has nothing to do with His own tribal origin. And to seek to make David not a Jew because various of his maternal ancestors were not of that tribe is wholly unjustified.

In the case of Jesus, His mother connects Him directly with David through Nathan. If Joseph were his father, he would be doubly the son of David, but no Saviour. The name Miriam is merely the Hebrew form of Mary. That Miriam, the sister of Moses, was not of the tribe of Judah, does not affect the case of Mary, the mother of Jesus, for Hebrew names were the common heritage of all the tribes. This is a good instance of "straining at a gnat". That Jesus was of the tribe of Judah and therefore a Jew in the narrow sense is clear from His genealogy, from the popular recognition (in the Jewry of His time) of His Davidic descent by calling Him Son of David, and from the general recognition of His Jewish relationship by the Church in all ages of its history. It has remained for the devotees of Anglo-Israelism to deny this, and to make Him belong to the ten tribes for the glory of Ephraim.

The futility of the argument is seen from the feeble efforts made to destroy the Biblical law of kingship in Israel. To disprove the connection of David with Judah, the writer in the "Dearborn Independent" asks, "Was David a Jew? Was kingship over Judah and Israel a proof of pure raciality?" That David was of Judah is clear from Ruth 4:18-22, with I Chronicles 2:4-15. The "Independent" writer ignores the law of the kingship, which excluded a foreigner from the throne of Israel, "Thou mayest not set a stranger over thee, who is not thy brother" *(Deut. 17:15)*. In other ways the writer reveals his unreliability in interpreting Scripture, as by stating, "in Scripture history, the last we see of the house of David is in the persons of the king's daughters being rescued by Jeremiah." He ignores the later repeated mention of Zerubbabel, who was clearly of the line of David *(Ezra 2:1, 3:2; Hag. 1:14)*. He asserts, without proof that the Benjamites, on the return from Babylon, "settled in the north", while Scripture distinctly associates Benjamin with Judah in the settlement of Judea (Ezra 1:5; 4:1; 10:9; Neh. 11:4, 7, 8, in which latter verse the very number settled in Jerusalem is given, namely, 928). And the "Independent" writer entirely misunderstands what Christ meant when He asked the Pharisees regarding David, "Whose son is He?" *(Matt. 22:41-45)*. His idea is that Jesus implied that He belonged, not to the Jews, but to Israel, a conception wide of the truth. Our Lord sought to point out, what Psalm 110 teaches, that He was far higher than a mere man, even though that man be the Son of David. He is also David's God and Lord. Such misconception of the Scriptures render the whole teaching of the article invalid and untrustworthy.

A word may be added on the Anglo-Israel theory. Few theories have more falsely misinterpreted the Word of God than this, and few have had less foundation in history. A good answer to its false teaching is found in "British-Israelism Examined," by Rev. S. H. Wilkinson, which may be had from The Chicago Hebrew Mission, 1311 So. Kedzie Ave. ($1).

"GOD'S OATH"

David Baron, the distinguished Jew, who was led by the Spirit through the unanswerable logic of Scripture to accept Jesus as the Messiah, is reported to have said in one of his addresses on prophecy that, if the claim of Jesus to the throne of David had not been known in Jerusalem to be absolutely without a flaw, the Jews would never have driven Him to the Cross. They would need only—on the day He entered Jerusalem and was received with royal acclamation as the Son of David—to have denounced Him as an impostor and pretender, to silence forever any righteous claim He might make as leader or teacher; but neither on that day, or on the day He put the solemn challenge to them as to the meaning of David calling Him Lord, was a voice raised to dispute His legal title.

Mr. Baron is also reported to have said that, up to Christ's rejection as King, all genealogical records were preserved in the temple, and easily accessible to all the people; but when Titus destroyed the city and the temple, these records were also destroyed; and since that day the genealogical tables of Matthew and Luke alone remain to give the lineal descent from David. Whatever may be the traditional belief of a Jew as to his family and his tribe, no man can bring legal documentary proof that he is of the tribe of Judah and lineage of David and rightful heir to David's throne.

Therefore **the only living man** who to-day can bring an unbroken genealogy, directly and incontrovertibly from David is Jesus of Nazareth, born King of the Jews, crucified King of the Jews, and to come again King of the Jews.—*Ottman.*

THE JEW

The Jew is not a product of evolution. He is not a climatic product. No climate in the world produced the Jew. He is not the product of any geographical section—though he has a geographical destiny and a geographical beginning. But, the geographical beginning and setting, and the geographical destiny of the Jew, did not produce him. He is not the result of chance; he is not the result of climatic conditions: but he is a God-created, God-decreed, God-called, God-elected, and God-protected individual. He stands before God, separated from all nationalities of the world, from all the histories of the world, and from all the peoples of the world. He is a separate and distinct entity.—*Dr. Mark A. Matthews.*

EXPOSITION OF JOEL

1:1 to 2:17

R. A. Belsham

These verses show the fourfold invasion of the four successive world empires: Babylon, Medo-Persian, Greece and Rome, and cover the whole period between the destruction of the first and second temples.

The four species of locusts viz: the palmerworm, the locusts, the cankerworm and the caterpillar, in the numerical value of the Hebrew letters represent the exact number of years that each empire oppressed Israel until they had deprived the Jews of all their glory.

1st. "Gazam"—palmerworm—numerical value 50. The Babylonians oppressed 50 years from the destruction of the temple 588 B. C. to the overthrow of Babylon by Cyprus in 538 B. C.

2nd. "Arbeh"—locust—numerical value 208. The Persians held sway over the Jews from 538 B. C. to 330 B. C. when Persia fell before Alexander the Great.

3rd. "Yeleg"—cankerworm—numerical value 140. The Greek or Macedonian oppression lasted from 330 B. C. to 190 B. C. when Antiochus was defeated by the Roman Lucius Scipio. (An interim of the Maccabees of 152 years from 190 B. C. to 38 B. C.).

4th. "Chasil"—caterpillar—numerical value 108. The Roman oppression began with Herod the Great 38 B. C. and lasted to 70 A. D. when Jerusalem was destroyed by Titus and the Jews were scattered.—*The Jewish Era.*

40,000 JEWS ENTER PALESTINE IN 1925

Forty thousand Jews entered the Holy Land during the year 1925, according to the "Jewish Forward" of June 20. The manufacturing of building materials has become the leading industry, with a capital of nearly $2,500,000.—*The Jewish Era.*

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